

# سُورَةُ الْمُجَادِلَةِ

## Surah Al Mujaadilah

**By: Nouman Ali Khan**

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*The compilation of this work is an attempt to document the linguistic definitions of words and verbs, some tafseer commentary, and the translation done by our brother in Islaam, Nouman Ali Khan in his Quran cover to cover project done at the Bayyinah Institute. It is highly recommended to couple this PDF with watching the videos on Bayyinah T.V. to attain maximum benefit.*

# سُورَةُ الْمُجَادِلَةِ

This surah is one of the *Musabihaat* where ALLAH fuses two matters together. This includes matters of domestic or family concerns – specifically matters relating to marriage and ALLAH combines these with matters of Iman [belief]. This also includes the threat to Iman, that of Nifaq (hypocrisy). These topics are intertwined in a number of Surahs including: Surah Al-Juma'ah, Surah Al-

Taghabun, Surah Al-Tahrim, Surah Al-Talaq, Surah Al-Mujadilah and Surah Al-Hashr.

ALLAH does not allow us to separate matters of faith with matters regarding family. The two are interrelated – you cannot be solely concerned with your faith and disregard your family.

This surah begins with the phenomenon of domestic disturbance, where a husband and a wife get into a fight and when things escalate between husband and wife, there may be a tendency to say some extreme things that you don't really mean or you say them and your anger does not subside over time. In this case the husband does something called **ظَهَرَ** [thihar] the husband is consumed with so much anger that he tells his wife “You're like my mother!”

**ظَهَرَ** literally means back. So in this case it means you are like the back of my mother. In other words, the husband is no longer interested in his wife. He does not want anything to do with his wife anymore. The relationship is over.

The wife of a Sahabi Khaulah bint Tha'labah **رضي الله عنه** said this to her and at the time she had young children in

her care. She is now out of the house and does not know what to do. She went to the Prophet ﷺ and informed him of the situation and what her husband said to her.

During pre-Islamic times and the period of *Jahiliyyah* [ignorance], it was a form of divorce for a husband to refer to his wife as being like his mother – the relationship is severed forever.

When Khaulah رضي الله عنه informed the Prophet

ﷺ of her situation, he remained silent as he had not yet received revelation regarding the answer. The fact that the Prophet ﷺ did not respond is a form of revelation in and of itself. This is because there were times when the Prophet ﷺ would respond immediately to questions that were asked before revelation had come to him and other times not providing an immediate response was also a form of revelation. Something in his heart would inform him that an ayah about the issue would come.

For example, when the Prophet ﷺ gave permission to those who requested to remain behind and not go into battle, an ayah was revealed stating that the Prophet ﷺ should not have granted them

permission. The fact that the Prophet ﷺ responded is also revelation because had he not given them permission, the ayah would not have been revealed. It facilitates the Quran being revealed for that particular circumstance.

Khaulah رضي الله عنه is crying, desperate and unsure of what to do and the Prophet ﷺ holds back on responding. She then turns to ALLAH and pleads with Him asking for help. This ayah is then revealed.

## Ayah 1

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ  
يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿١﴾

*Muhsin Khan*

Indeed Allah has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad SAW) concerning her husband (Aus bin As-Samit), and complains to Allah. And Allah hears the argument between you both. Verily, Allah is All-Hearer, All-Seer.

**Nouman Ali Khan**

**ALLAH already heard the word of the one that was debating with you (arguing with you to give her a solution) about her husband.**



**She was really complaining to ALLAH and ALLAH was listening to the discussion all along that both of you were having. Certainly ALLAH Hears All and Sees All.**

From a linguistic point of view, this ayah is also evidence that the word زَوْجٌ can be used for both husband and wife. Here the word زَوْجٌ refers to the husband whereas in other places in the Quran أَزْوَاجًا مُطَهَّرَةً – it refers to wives. It can be used in the meaning of spouses.

شَكَا [shaka] to complain

يَشْتَكِي [yashtaki] to complain a lot. It is the *mubaalagh* form and therefore more powerful.

حِوَارٌ [Hiwar] is conversation/dialogue (back and forth). This was a mutual exchange. It also indicates that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was courteous during this exchange. If it was a more intense conversation then a more intense pattern would have been used *hiwarakuma*. The use of this form is more intense and could even be offensive. For example, in Surah Al-Kahf the word حِوَارٌ [hiwar] is used not *tahawur*.

## **Ayah 2**

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِنَّ أُمَّهَاتُهُمْ  
إِلَّا اللَّاتِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ  
اللَّهَ لَعَفُوٌّ غَفُورٌ ﴿٢﴾

*Muhsin Khan*

Those among you who make their wives unlawful (Az-Zihar) to them by saying to them "You are like my mother's back." They cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allah is Oft-Pardoning, Oft-Forgiving.

**Nouman Ali Khan**

**Those among you that have done this despicable act of declaring their wives, their mothers, they are not their mothers at all. Their mothers are none but the ones who gave them birth. And they are saying something disgusting of the things that can be said. And it is a false statement. And certainly ALLAH is Extremely Pardoning and Extremely Forgiving.**

The ما [ma] is used for refutation. In other words, no, that is a senseless thing to say. You can call her anything you want (eg. mother, sister, grandpa, etc.) it does not matter; she will still be your wife. Calling her different names will not change the relationship. The relations of the womb and the relations of marriage have a precedent in Islam. They have taken a severe contract from you and

therefore the relationship cannot be severed by exaggerated speech.

This is also true in the most intense form of loving relationships. In this situation, the comments were made out of hate, whereas in Surah Al-Ahzab, the Prophet ﷺ out of love declares Zaid رضي الله عنه his son. Although this is done out of love and affection, he still is not his son as he will not have a share in his inheritance, he cannot take the Prophet's ﷺ name and his identity will not change. He can be called your son out of love but this does not have an impact on actual relationships.

The revelation of this ayah demonstrates that ALLAH took away the husbands power of saying whatever they want in the confines of their homes. This was heard and addressed by ALLAH through revelation in the Quran. ALLAH addresses this issue at the beginning of the Surah. The importance of this topic is demonstrated through the title of the Surah the fact that four ayaat are dedicated to this issue.

Firstly, ALLAH heard her complaint suggesting that her complaint was important and legitimate enough for an



ayah of Quran to be dedicated to it. Secondly, it should be refuted.

الَّذِينَ feminine form is alaati and alaa'i.

مِنَ الْقَوْلِ suggests that there are other ways to express one's frustration with their wife.

مُنْكَرٌ – comes from the verb *nakira* which means unknown/ That which is unknown.

أَنْكَرَ – to deny/that which is unfamiliar

مَعْرُوفٌ that which is easily recognised – the opposite of مُنْكَرٌ.

In this context the use of the words مُنْكَرٌ suggests that this language and use of such phrases is alien to anyone with a sense of decency. From this stems the idea that it is evil. The idea that something being unknown, unusual or disturbing is associated with evil. In a good and healthy society, those words become unknown. For example, when children are raised in a sheltered environment where they do not hear foul language, the first time they are exposed to it, it is unknown to them مُنْكَرٌ.

زُورٌ – a false accusation that is meant to hurt someone or a false testimony that is meant to hurt someone in a trial.

Reference to pardoning and forgiveness indicates that this is a big issue, but one must not allow it to occur again. You need to move on and make *istighfaar*.

### Ayah 3

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ  
أَنْ يَتَمَاسَّ أَذِلَّةُكُمْ تُوعَظُونَ بِهِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

*Muhsin Khan*

And those who make unlawful to them (their wives) (by Az-Zihar) and wish to free themselves from what they uttered, (the penalty) in that case (is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not return to such an ill thing). And Allah is All-Aware of what you do.

**Nouman Ali Khan**

**Then those who committed this heinous crime of thihar, they said that to their women and then they go back from what they said (they take it back), then they must free a slave before they can touch one another. That is what you are being counselled to do and ALLAH, especially in regards to what you are up to is Fully Aware, has full news.**

They cannot be intimate with one another until they have paid a penalty or tax for their crime.

## Ayah 4

فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَّ فَمَنْ لَّمْ  
يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ  
وَتِلْكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾

*Muhsin Khan*

And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And for him who is unable to do so, he should feed sixty of Miskin (poor). That is in order that you may have perfect Faith in Allah and His Messenger. These are the limits set by Allah. And for disbelievers, there is a painful torment.

**Nouman Ali Khan**

**And whoever would not find such a slave, must fast two consecutive months before they get to touch one another. And whoever cannot do that, then he must feed 60 poor people. That is so you can believe in ALLAH and His Messenger. Those are the boundaries set by ALLAH and for the disbelievers in particular, there is going to be painful punishment.**

This does not just mean one who could not find a slave, but it also refers to one who is not capable of freeing the slave due to financial constraints.

**مُتَتَابِعَيْنِ** – suggests that you cannot take a break

In regards to feeding 60 people, ALLAH did not place any restrictions on the length of time required to complete this. In other words, one does not have to feed sixty people all at once; it can be done over time. Moreover, some scholars state that you must feed these people from the food that you would consume yourself.

The purpose of this is so that you may believe in ALLAH and His Messenger ﷺ:

When you pay a penalty in this world [dunya] and you pay it for so long (e.g. 60 days of fasting, feeding 60 poor people, freeing a slave) your motivation is to pay for your crime here so that you do not have to pay for it in the hereafter. The consciousness that keeps coming back is the reinforcement of your Iman – ALLAH and His Messenger ﷺ.

The ayah is not talking about the kuffar [disbelievers]. The ayah is talking about believers. This is a Madani surah which means the entire audience is Muslim. This is a *kufr* of the *hukum*. One who does not abide by the boundaries set by God, is referred to as a disbeliever for rejecting the command of ALLAH. Whoever denies this instruction and does not care about it, ALLAH will deal with them.

The word *kufr* [disbelief] is not limited to one general meaning in the Quran. It depends on where it is being used and what is being denied. For example, in Surah Ale-Imaran, ALLAH refers to *kufr* after stating that those who have the financial means and the ability to perform hajj should do so. Those who deny this obligation are also engaging in a type of *kufr*. One does not call that person a *kafir*, but rather it is meant as a means of personal reflection – do I fit into that category? Am I partaking in this particular form of denial and ingratitude?

## Ayah 5

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا  
آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٥﴾

*Muhsin Khan*

Verily, those who oppose Allah and His Messenger (Muhammad SAW) will be disgraced, as those before them (among the past nation), were disgraced. And We have sent down clear Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgracing torment.

**Nouman Ali Khan**

**No doubt those who resist (who oppose) ALLAH and His Messenger with the strongest form of opposition they were humiliated and then destroyed just like those who came much before them were humiliated and destroyed. And WE have already**

sent clear and miraculous proofs and signs that are self-evident. And for disbelievers there is going to be humiliating punishment.

يُحَادُّونَ [Haddah/yuhadu] – is irregular from the *fa'alah* form – the *muda'af* form of the verb. Comes from the word hadid. The previous Surah was Hadid. This ayah is referring to those who are tough against ALLAH and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who have an iron attitude towards him, an uncompromising attitude against ALLAH and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

كُتِبُوا – humiliated and then destroyed

مُهِنٌ – comes from إِهَانَةٌ , هُونٌ , هَوْنٌ – these are words for humiliation.

In this ayah ALLAH is saying those who oppose God and His Messenger (particularly the Prophet Muhammad

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ will be punished and humiliated. The punishment will also be humiliating.

## Ayah 6



يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُم بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ  
وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

*Muhsin Khan*

On the Day when Allah will resurrect them all together (i.e. the Day of Resurrection) and inform them of what they did. Allah has kept account of it, while they have forgotten it. And Allah is Witness over all things.

**Nouman Ali Khan**

**On the day HE will be raising them altogether, then HE will inform them thoroughly of all the things they used to do. ALLAH had complete record of them and they forgot it. And ALLAH is a Complete and Constant Witness over all things.**

You can connect the word يَوْمَ with the previous ayah – they will have a humiliating punishment on the day in which ALLAH will gather them altogether.

نَبِّئُهُمْ comes from the verb نَبَأَ which is to thoroughly inform. If you just inform someone of what they used to do you would use the word إِنْبَاءً. If you thoroughly inform someone of their actions, and it's an extended discussion, then you use the extended form of the word.

أَحْصَاهُ – literally means to count using pebbles. You have perfect count. An exact count, an archived record

It is very natural for human beings to forget what they did or said. Subconsciously we want to forget the mistakes we make. ALLAH does not forget what we have done and it stays on record.

<sup>28</sup>شَهِيدٌ constantly witnessing all things that are happening.

## Ayah 7

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ  
نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدَنَى  
مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ  
الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

### *Muhsin Khan*

Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwa (secret counsel) of three, but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), not of less than that or more, but He is with them (with His Knowledge) wheresoever they may be; and afterwards on the Day of Resurrection, He will inform them of what they did. Verily, Allah is the All-Knower of everything.

### **Nouman Ali Khan**

**Didn't you already know that ALLAH knows whatever is in the skies and whatever is in the Earth. There is not a single secret counsel that is held of three people except that HE is the fourth of them. Nor five people, except the sixth is HE. Nor any lesser number than that, nor any greater number than that except that HE is with them wherever they may be. Then HE will inform them of what they did on the Day of Resurrection. Certainly ALLAH has Full Knowledge of all things.**

We are now moving on to another subject. The previous ayah was concerned with the record being raised and this was directly associated with privacy in the home. We are moving from one type of privacy and corruption that occurs in privacy to another kind of privacy, that being نَجْوَى [Najwa].

In Islam there are two activities that are antithetical: Shura and Najwa

Shura: During the time of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ a meeting would take place in which suggestions would be

taken by a selected group of people. Everyone voices their opinion – it in an open exchange of ideas in order to reach the best outcome. It is a form of constructive criticism and affirmation. It is a productive discussion that leads to a conclusion in the end.

Najwa: A select group within the group that was present at the meeting form their own meeting after consultation occurred. They express opinions that they did not reveal during the initial meeting where everyone was present. They have concerns and these may be genuine concerns but they failed to raise them at the meeting and instead expressed them privately in a separate gathering. It may be innocent but this is a form of Najwa.

The gatherings are dependent upon one's ability to be trustworthy. They are a form of trust. Gatherings become meaningless and pointless if there is no trust. One of the trusts of the meeting is the subject matter of that particular gathering is going to be discussed at that time, with those people, where everybody is present. Najwa occurs when you violate that trust and you have your own separate discussion.

When there are large groups it is inevitable that cliques will be formed. Friendships are formed and therefore

discussions of the meeting may take place while gathering with these friends. The dangers of this however is that they form a sub-opinion and become more firm and more convinced of their own opinion. They no longer come into the meeting with an open mind, ready to accept other opinions. They come in almost like a lobby; ready to deflect any ideas that oppose their own. They come in with an agenda.

The agenda of Shura is that everyone is on an equal footing and they are open to all ideas and there are no groups forming.

The idea of Najwa is that there is a lobby that forms. They have greater momentum and have the ability to hijack the course of the discussion. Therefore, it is essential to raise your concerns at the meeting rather than after the meeting.

A more sinister form of Najwa disrupts collective work and dismantles the cohesion of the group.

Najwa occurred at the time of the Prophet ﷺ. For example, a munafiq [hypocrite] would gather a few Sahaba together who were relatively new and therefore would not understand the consequences of Najwa. They would pull them aside and begin discussing

the contents of the meeting. They fall into something they should not fall into.

The more sinister variation is where the munafiqun [hypocrites] would get together and discuss the ways in which they could destroy the next meeting.

This is the most comprehensive discussion on Najwa in the Quran. It is also mentioned in Surah Al-Nisa, ayah 114.

Linguistic meaning of Najwa – to escape from the larger group and hold a meeting in private. Requesting a private meeting with someone is called *munajat*.

ALLAH begins the ayah with HIS knowledge because secret meetings are held privately in order that they are kept a secret from others.

Not only did they choose secret times to hold the meetings but they would select a secret location to conduct these counsels.

## **Ayah 8**



أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ  
بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوكَ بِمَا لَمْ يُحَيِّكَ  
بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُهُمْ جَهَنَّمُ  
يَصْلَوْنَهَا فَبِئْسَ الْمَصِيرُ ﴿٨﴾

#### *Muhsin Khan*

Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that which they had been forbidden, and conspired together for sin and wrong doing and disobedience to the Messenger (Muhammad SAW ). And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: "Why should Allah punish us not for what we say?" Hell will be sufficient for them, they will burn therein, and worst indeed is that destination!

#### **Nouman Ali Khan**

**Didn't you look to those who were forbidden from forming these secret counsels. Then they go back to whatever they were forbidden from and they counsel one another secretly in matters of sin and animosity and in disobeying the Messenger. And when they do come to you they greet you with the something that ALLAH did not greet you with. And they say deep inside themselves, "How come ALLAH does not punish us for what we have just said?" Hell is enough for them. They will be cast into it; what a horrible place that is to go back to.**

## Ayah 9

This is referring to the ayah of Surah Al-Nisa. It was already revealed that there is no good that comes from most of these secret meetings – from Najwa. They were already given a warning in regards to this; however some people did not heed that warning and went back to this practise.

The transition between **بِالْإِثْمِ وَالْعُدْوَانِ**:

**الْإِثْمُ** is a spiritual problem where **عُدْوَانٍ** is a social problem. In one instance your counsel is leading you to spiritual harm; it's hurting your Iman. If it is creating an obstruction to ALLAH's work then it is hurting your Iman.

**عُدْوَانٍ** – animosity comes from **عَدُوٌّ** which means enemy. It is the *masdar* of **عَدُوٌّ**. Animosity is built when a clique is formed they tend to be more aggressive to everyone else in the meeting. They are more defensive and more deflective of other people's opinions.

The ethics of a meeting require that the subject not be discussed outside of the meeting. If you have legitimate concerns, discuss them in the meeting.

It is important to note here that the Prophet ﷺ is not mentioned solely as the Messenger in this context but also as a leader. People who hold secret counsels do so to undermine the leadership. These meetings are also held by people who do not like the leadership.

Some argue that this is discussing the right of giving salaams to the Prophet ﷺ where they would change the greeting to Assam alaykum (death be upon you) rather than asalaam alaykum (peace be upon you). Others argue that this is more qualitative – in other words ALLAH expects that one greets the Prophet ﷺ with sincerity. Their greeting is empty or condescending. This is mentioned here to indicate that ALLAH Himself greets the Messenger ﷺ. If ALLAH greets His Messenger, then how much honour should we be showing the Messenger ﷺ. Therefore, ALLAH mentions HIMSELF, to emphasise that showing a lack of respect to the Prophet ﷺ is blasphemous.

## Ayah 9

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَنَجَّيْتُمْ فَلَا تَنَجَّجُوا بِالْإِثْمِ وَالْعُدْوَانِ  
وَمَعْصِيَةِ الرَّسُولِ وَتَنَجَّجُوا بِالْبِرِّ وَالنَّقْوَىٰ وَأَتَّقُوا اللَّهَ الَّذِي إِلَيْهِ

تُحْشَرُونَ ﴿٩﴾

*Muhsin Khan*

O you who believe! When you hold secret counsel, do it not for sin and wrongdoing, and disobedience towards the Messenger (Muhammad SAW) but do it for Al-Birr (righteousness) and Taqwa (virtues and piety); and fear Allah unto Whom you shall be gathered.

**Nouman Ali Khan**

**Those of you who have hopes of maintain their faith, when you are going to have secret counsel, then make sure you don't hold a secret meeting that leads to sin and animosity and disobedience of the Messenger. And do counsel one another in good things and in increasing each other's taqwa. And have taqwa of ALLAH, the ONE to WHOM you will all be gathered.**

What is good Najwa?

In regards to taqwa: Privately meeting one another, correcting one another, helping one another, improving one another in terms of spiritual development.

In regards to good things: having a meeting to propel what was discussed rather than undermine what was said. Criticisms are not raised rather you are furthering the cause.

We are learning that one of the great virtues of secret gatherings is that you should conduct them with individuals who are very close to you and that can make you a better person. That can tell you things that nobody else can tell you and you are prepared to listen and not take it personally.

## Ayah 10

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُبَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ  
شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٠﴾

*Muhsin Khan*

Secret counsels (conspiracies) are only from Shaitan (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allah permits, and in Allah let the believers put their trust.

**Nouman Ali Khan**

Secret counsel for the most part is only from Satan so that those who believe can be grieved. Though they should not be worried because it is not going to harm them in any way except by ALLAH's permission and on ALLAH alone, believers should place their complete trust.

## **Ayah 11**

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا  
يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُزُوا فَانْشُزُوا يَرَفَعِ اللَّهُ الَّذِينَ ءَامَنُوا  
مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

*Muhsin Khan*

O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, Jihad (holy fighting in Allah's Cause), or for any other good deed], rise up. Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do

**Nouman Ali Khan**

Those of you who claim to have Iman, when it is said to you spread out in the meetings, then spread out. May ALLAH open up the spaces for you. And when it is said, "Rise immediately," then rise up. ALLAH will raise those who believe among you, and those who have been given knowledge in rank. And ALLAH has full account of what you are doing.



A safety mechanism was created. Those who held secret counsels also disrupted the meeting itself by either arriving late, making noise, sitting in the back, making comments while the Prophet ﷺ or the leader is speaking, sniggering, constantly whispering. Such behaviour undermines the work that needs to get done. In this ayah ALLAH revealed a solution to counteract this behaviour.

The Sahaaba had to be told to sit apart because they understood that the Prophet ﷺ was speaking so they wanted to be close to him. It was then revealed that they should spread out so that those who arrive late are dispersed among the group and cannot gather together at the back of the room. Their detriment has been nullified by this strategy.

The use of the word **فَافْسَحُوا** indicates immediacy.

**يَفْسَحِ اللَّهُ لَكُمْ** This also means may ALLAH open more land for you. In other words may ALLAH give you victory.

**انْشُرُوا** to rise abruptly. When a meeting is held for the sake of ALLAH and you are told to rise, it means leave

immediately. Do not stay back and socialise as this will inevitably lead to Najwa. These are preventative measures put in place to stop Najwa from occurring.

## Ayah 12

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَتِكُمْ صَدَقَةً  
ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرُ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾

*Muhsin Khan*

O you who believe! When you (want to) consult the Messenger (Muhammad SAW) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allah is Oft-Forgiving, Most Merciful.

**Nouman Ali Khan**

**O those of you who have Iman, if you want to have a private meeting with the Messenger, then right before you have your private meeting, give charity, that is better for you and it's pure for you, and if you can't find it, then certainly ALLAH is Extremely Forgiving, Always Merciful.**

Then the hypocrites introduced another strategy. Some hypocrites had political and social power before the rise of Islam and they felt that it was taken away from them. The way to maintain that was if they were seen publicly

having a private meeting with the Prophet ﷺ, all the companions would witness this and therefore assume that these people were important. The Prophet ﷺ would oblige and give them a private meeting but once again ALLAH revealed another safety mechanism. It was a temporary measure used to test the legitimacy and sincerity of these people. This could be seen as a private meeting tax ordered by ALLAH.

The majority of the hypocrites were wealthy and one of the things they disliked was giving charity. If they want a meeting with the Prophet ﷺ and they don't pay the sadaqa it would appear to others that they could not afford it. This will either give the impression that they are cheap or poor. So the hypocrites chose not to meet with the Prophet ﷺ even though they could afford it – they did not want to part with their wealth.

## Ayah 13

ءَأَشْفَقْتُمْ أَن تُقَدِّمُوا بَيْنَ يَدَيَّ نَجْوَاكُمْ صَدَقْتُمْ فَأِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ  
عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ  
خَيْرٌ يُمَاتِعَمَلُونَ ﴿١٣﴾

Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allah has forgiven you, then (at least) perform As-Salat (Iqamat-as-Salat) and give Zakat and obey Allah (i.e. do all what Allah and His Prophet SAW order you to do). And Allah is All-Aware of what you do.

**Nouman Ali Khan**

**Were you all scared that you would have to give charity right before you get hold of your meeting. Then if you didn't do so, and ALLAH has pardoned you (accepted your repentance) then establish salat and give zakat and obey ALLAH and His Messenger. And ALLAH has Full News of what you are up to.**

## **Ayah 14**

﴿الْمُتَرِّ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ﴾  
١٤

*Muhsin Khan*

Have you (O Muhammad SAW) not seen those (hypocrites) who take for friends a people upon whom is the Wrath of Allah (i.e. Jews)? They are neither of you (Muslims) nor of them (Jews), and they swear to a lie while they know.

**Nouman Ali Khan**

**Have you not looked towards those, a nation that has turned away, ALLAH is angry at them. They are not from you and they are not from them and they take oaths based on lies and they know what they are doing.**

ALLAH is talking about those who have turned away from this mission and who are part of it on a superficial level – in other words, the hypocrites. These hypocrites

are not seen to belong those who disbelieve within their society since they declared they were Muslims, nor do they belong to Islam as their faith is not genuine.

## Ayah 15

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾

*Muhsin Khan*

Allah has prepared for them a severe torment. Evil indeed is that which they used to do.

**Nouman Ali Khan**

**ALLAH has prepared intense punishment for them. These people, how horrible it is the activities they are engaged in.**

## Ayah 16

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿١٦﴾

*Muhsin Khan*

They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the Path of Allah, so they shall have a humiliating torment.

**Nouman Ali Khan**

**They have taken their oaths as a shield. Then they obstructed themselves and others from ALLAH's path. Then those people will have a humiliating punishment.**

Oaths here, refers to the shahadah – testimony of faith. If you are a Muslim then you should be safe from other

Muslims. They took their Islam as a shield. In other words, they can now undertake covert activities to undermine Islam and if they get into trouble, Islam becomes their defence.

جُنَّة shield

## Ayah 17

لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَئِكَ أَصْحَابُ النَّارِ  
هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾

*Muhsin Khan*

Their children and their wealth will avail them nothing against Allah. They will be (the) dwellers of the Fire, to dwell therein forever.

**Nouman Ali Khan**

**Their monies and their children are not going to be able to benefit them against ALLAH in any way. Those are the people of fire in which in which they are going to remain.**

## Ayah 18

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ، كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَى شَيْءٍ  
أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾

*Muhsin Khan*



On the Day when Allah will resurrect them all together (for their account), then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars!

**Nouman Ali Khan**

**The day on which ALLAH gathers them altogether, they will swear to HIM just like they swear to you and they assume that they stand on some ground. You had better know those in fact are the ones that are liars.**

They have become so good at looking sincere when they take their oaths, they become professionals at their convincing lies of loyalty, that they will attempt the same thing before Allah on Judgement Day.

عَلَى شَيْءٍ They have some basis, they have accomplished something.

## **Ayah 19**

أَسْتَحْذِرُ عَلَيْهِمُ الشَّيْطَانَ فَاَنَسَهُمْ ذِكْرُ اللَّهِ اُولَئِكَ حِزْبُ الشَّيْطَانِ اَلَا  
اِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخٰسِرُونَ ﴿١٩﴾

*Muhsin Khan*

Shaitan (Satan) has overtaken them. So he has made them forget the remembrance of Allah. They are the party of Shaitan (Satan). Verily, it is the party of Shaitan (Satan) that will be the losers!

**Nouman Ali Khan**

**Satan took complete control of them, then he made them forget the remembrance of ALLAH. Those are the party of Satan. Know that no doubt the party of Satan are the ultimate losers.**

**اسْتَحْوَذَ** – [Istahwatha/yastahwithu/istihwathan] is a rare verb in the Quran. Satan has complete control over the individual. It is no longer necessary for him to continuously whisper an idea into the mind of an individual; one suggestion is enough for them to act. They are under his complete command.

This is one of the heaviest topics in the Quran at a philosophical level. It will be focused on in the next Surah but is alluded to in this ayah.

Here, those who follow the whim of Satan are referred to as the party of Satan.

## **Ayah 20**

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾

*Muhsin Khan*

Those who oppose Allah and His Messenger (Muhammad SAW), they will be among the lowest (most humiliated).

**Nouman Ali Khan**

Those no doubt, who continue to oppose ALLAH and HIS Messenger in the harshest way, in the midst of those are the ones who are humiliated the most.

This ayah is a review of what was mention at the beginning of the surah.

## Ayah 21

كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾

*Muhsin Khan*

Allah has decreed: "Verily! It is I and My Messengers who shall be the victorious." Verily, Allah is All-Powerful, All-Mighty.

**Nouman Ali Khan**

**ALLAH has ordained: "I will absolutely dominate, I and MY messengers. No doubt, ALLAH is Mighty and Possessing Ultimate Authority.**

From this ayah, some scholars have derived that ALLAH does not allow His messengers to be killed or to be overcome. If they die, then they do so after their mission has been accomplished or their nation is destroyed but they are not destroyed. Prophets were killed, but not Messengers.

لَأَغْلِبَنَّ – Refers to domination in this world.

## Ayah 22

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ  
 اللَّهَ وَرَسُولَهُ، وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ  
 أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ  
 بِرُوحٍ مِّنْهُ وَيَدِّخُلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
 فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ  
 اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

*Muhsin Khan*

You (O Muhammad SAW) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad SAW ), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Ruh (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful.

**Nouman Ali Khan**

**You will not find a group of people who will actually believe in ALLAH and the last day that will show mutual love to those who oppose ALLAH and HIS Messenger. Even if they were their parents, or their children, or their brothers, or their extended families. Those are the people in whose hearts ALLAH has engraved Iman and ALLAH will aid them with a Ruh that comes**

**from HIM. And HE will enter them into gardens, at the bottom of which rivers are flowing. They will remain in it. ALLAH is already pleased with them and they are already happy with ALLAH. Those are the party of ALLAH. Know that the party of ALLAH, they are the ones who are going to gain the ultimate success.**

This was a test of faith that most of us are not tested with. In the Prophet's ﷺ case, people were not just non-Muslims. They were enemies of Islam. People who wanted to kill the Prophet ﷺ and who wanted nothing more than the Quran to disappear. Some of these people were the family of the Sahaaba. It's not the same as an individual in modern society having non-Muslim family members. They might not like Islam but they are not murderers of Muslims. ALLAH is saying that it is not possible for someone to have Iman in their heart and at the same time share love with anyone who opposes ALLAH and His Messenger ﷺ. This refers to the mushriqun [hypocrites] of Makkah and the treacherous Jewish tribes. Due to their opposition to ALLAH and the Messenger ﷺ, their family ties are now severed. The Sahaba were put in a position that we will most likely never face. Their Iman was associated with who they can love in their family.

Regardless of whether one's parents or children are mushriqun [hypocrites], Muslims are still required to

show the greatest love and respect to them and to uphold their rights. However, in this particular ayah, if your parents are direct enemies of the Messenger ﷺ and they oppose ALLAH and the Messenger ﷺ, then even that universal principle, the right of parents and children disappears. This is particular to the time of the Prophet and cannot be interpreted outside of this context. It is very dangerous to take this ayah and create a universal ruling out of it.

عليه سلام. **بِرُوحٍ** Some refer to the Ruh as being Jibreel. Others say that this is comfort that they will receive because they have to cross such an emotionally difficult barrier.

**حِزْبِ اللَّهِ** It is a noble term used in the Quran used to refer to those who were ready to sever all ties of love because of their love for ALLAH and His Messenger ﷺ when ALLAH asked them to.

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